

JULY.

1888.

No. 3.

HISTORY
OF THE
WEST BRANCH VALLEY
OF
THE SUSQUEHANNA:

ITS FIRST SETTLEMENT, PRIVATIONS ENDURED BY THE EARLY
PIONEERS, INDIAN WARS, PREDATORY INCURSIONS,
ABDUCTIONS AND MASSACRES,

TOGETHER WITH

AN ACCOUNT OF THE FAIR PLAY SYSTEM;

AND THE

Trying Scenes of the Big Runaway;

COPIES OF CURIOUS OLD DOCUMENTS, BIOGRAPHICAL SKETCHES OF THE LEADING
SETTLERS, TOGETHER WITH ANECDOTES, STATISTICS, AND MUCH
VALUABLE MATTER ENTIRELY NEW.

REVISED EDITION.

BY J. F. MEGINNESS.
(JOHN OF LANCASTER.)

WILLIAMSPORT, PA.:
GAZETTE AND BULLETIN PRINTING HOUSE.
1888.

EDITORIAL NOTES.

IN early times a frightful morass existed a short distance east of Williamsport.

SPANGENBERG's journey up Lycoming Creek, in 1742, will interest many readers. That region must have been a "howling wilderness," in the broadest sense of the term, at that time.

WE were slightly in error last month in announcing that the State Library would be closed during the summer months. It will only be closed a portion of each afternoon, to enable the librarian and his assistants to better classify the books. The work is now progressing steadily and satisfactorily.

OWING to the exhaustive account of the advent of the Moravian missionaries in this valley, together with copious extracts from their journals, the death and burial of Shikellimy has not been reached in this number. And as much new matter relating to these missionaries has been developed, it was thought best to give it in full, inasmuch as a great deal of it has not appeared in print before.

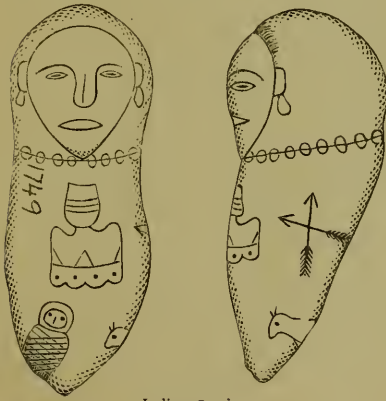
THIS number completes nearly one-fourth of the revised History of the West Branch Valley, and subscribers are enabled to see that it is being treated more exhaustively and elaborately than ever before. Those who have not yet complied with the terms of the contract are respectfully reminded that the author and publisher cannot carry on the expensive work without pecuniary support. Remittances can be made at our risk by mail, in bills or postal notes. In an early number an account of the building of Fort Augusta will be commenced, soon to be followed by a description of the most exciting and bloody period in our history.

LESS than a year ago a movement was started at Laporte to have a history of Sullivan County prepared by home talent. There are several residents of that county abundantly able to write such a history accurately, and the movement should not be allowed to languish until some of the "patent bookmakers" get possession of the ground and "slash up something," as a commercial enterprise, which they call history. Lycoming County suffered severely from this class several years ago. A so-called "history" was published at an enormous price to subscribers, which bristled with inaccuracies and cheap, coarse lithographic pictures, for which the owners of the properties illustrated were charged fabulous prices. Instances have come to light where parties were induced to pay \$100 and \$150 for pictures that did not cost five dollars. These "literary fakirs" operate under a thin guise of history. But they care more about disposing of cheap pictures at high prices than they do about the accuracy of historical details, and with brazen impudence and oily tongues, they generally succeed with those who know but little about such things. They then quickly collect their subscriptions and hide them away before the parties they have victimized realize how badly they have been deceived. Their profit lies in high priced pictures, and they are scarcely satisfied with a thousand per cent.. Shun the "patent bookmakers" as you would the smallpox.

relief on a stone of a red color, and about as large as an ordinary finger nail. It was perforated so as to be suspended from the neck by a cord.

"Old Town Point," opposite the Great Island, is the eastern portion of the gently undulating plain on which Lock Haven now stands, and ends at an angular point at the confluence of Bald Eagle Creek with the West Branch, and a part of the grant to Dr. Francis Allison by Governor Richard Penn, under date of April 10, 1772. It is said to derive its name from an old Indian town that was once located there. Evidences of its existence could be seen some years ago, when the high water had cut away the bank and exposed the remains of camp fires. There were well preserved specimens of charcoal and broken pieces of pottery found in the fire-places. The settlement on the site of Lock Haven was also called Old Town prior to 1833.

In 1875 Mr. J. T. McCloskey found, on the site of the Indian town on the island, near the mouth of Bald Eagle Creek, a rare



Indian Carving.

and unique specimen of carving on stone, supposed to be of Indian origin. It consisted of a miniature bust figure four inches in length, bearing a rude resemblance to the human form, and covered over its surface are hieroglyphical figures, known as Indian picture writing. It has a broad and distinct face, with large hoop rings suspended from the ears. The neck is encircled with a string of beads and an

Indian pipe of rare pattern is cut on the breast. On the left side are two arrows crossed like a letter X. Underneath are the head and shoulders of an animal with ears erect, probably intended to represent a fox. On the obverse side of the stone is a figure having the appearance of an Indian papoose in a wicker basket or case. The date, 1749, inscribed on one side, is of interest. The antiquity of the relic is probably much greater than the date would indicate. It must have been highly prized by the Indians,

and handed down from father to son. It is evident that the figures and arrows were the work of a white person,* who had penetrated there at that early day and cut the date to commemorate his visit. The cut is a correct representation of this curious specimen of Indian carving, which may now be found in the collection of Dr. J. H. Hayes, of Lock Haven.

The rude mill by which the aborigines converted their corn into meal can still be seen lying on the north shore of the island. It consists of a cup-like depression in a large detached rock, which makes a very fine mortar, into which the corn was placed and reduced to meal by the slow process of crushing with a stone pestle.

In the days when the red man roamed fearless and free over the hills and through this lovely valley, the spot where Dunnstown now stands must have been a place of picturesque beauty. Situated as it is on the bold bluff facing Bald Eagle Mountain and overlooking the Great Island, the scene presented to the eye is one of enchanting loveliness. Nature has done much for the place; numerous springs of cool water, wide-spreading trees and prolific soil made it a fairy land and paradise to the Indian.

That it was an important and much frequented place by the aborigines does not admit of a doubt. The site of their village could be easily located, until within a few years, by the numerous specimens of their workmanship found there. It was located on the lands of the late Major David McCloskey and Mr. Bethuel Hall. That of the former was situated around the fine spring which still continues to furnish the place with water. The land at this point recedes with a gradual slope to the river's edge opposite the island. That of the latter was situated on the high ground between the residence of Mr. Hall and the mill pond at Clinton Harbor. At this point the surface of the land is considerably elevated above the river. In the early days, before the canal was built, its rock-bound shore extended out nearly, if not altogether, to the water's edge.

The Indian burying-ground was situated a short distance west

* July 11, 1748, Bishop Zeisberger and John Martin Mack, Moravian missionaries from Shamokin, visited the Great Island, but they only found a few old squaws living there. The men had been driven away by the famine which was then prevailing on the West Branch. After that time white men frequently visited the island.

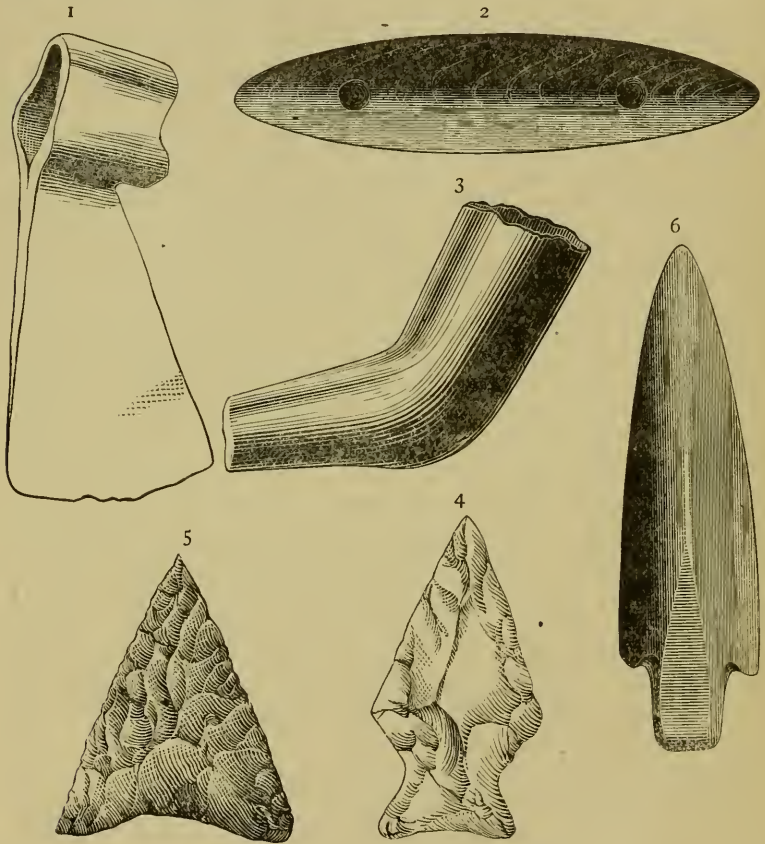
of the village, and on the east side of the mill pond of Clinton Harbor, in a grove of wild plum trees. There were a number of graves also located on what is known at the present day as Reed's Hill, or the picnic grounds. About the year 1820 one of these graves or tombs was opened. It was accidentally discovered by a hunter, whose dog gave chase to a rabbit, and it ran into a ledge of rocks near the brow of the hill. An examination showed it to be a shelving rock, walled up with rough stones around its outer edge, so as to form a small chamber or tomb. Removing part of the wall, and peering beneath the rock, the hunter found himself confronted by an Indian corpse. Being much frightened, he hastily left the place. On further examination it proved to be the body of an Indian woman in a mummified state, placed under the shelf in a sitting position. Her clothing was richly decorated with beads and trinkets, and she was supposed to have been a queen or the daughter of a chief. With the remains was a kettle of European make, several bottles and gilt buttons, the latter of which bore the stamp of London. It was evident that her people had had communication with the white traders before her death.

Several other graves were located not far from this one, but they were so carefully covered up and concealed by Mr. Reed, an early settler, that they have not been discovered to this day.

Many Indian relics have been found at Dunnstown, consisting principally of arrow heads, tomahawks, pipes, beads, celts, etc. A bronze medal or breast plate was found by Mr. D. A. Martin on the site of this village while engaged in antiquarian research. The shape was circular and in size it was about as large as a silver dollar. It was of the same make and style as the one found in the grave at Sunbury, in which Shikellimy is supposed to have been buried in 1748.

The last red man of the old stock who visited Dunnstown and the Great Island, in 1878, was named William Dowdy. He was an aged Indian of the Seneca tribe, and lingered for some time around the place as if pleasant memories of other days had cast a charm about it. This had been the favorite hunting ground of his tribe, and the cherished spot that contained the bones of his ancestors. He was a remnant of a once powerful tribe now almost extinct, and was gathered to his fathers several years ago.

Mr. D. A. Martin, who has thoroughly explored every foot of ground on the Great Island and surrounding country, in search of Indian antiquities, has a very large collection at his home in Du-Boistown. It will compare favorably with the collections of Messrs. Gerner and McMinn. A few typical specimens in his collection are herewith illustrated:



1. Hatchet, or iron tomahawk, found on the Great Island.
2. Gorget, or ornamental stone. Made of slate, highly polished and symmetrically shaped. Found at the mouth of Youngwoman's Creek, Clinton County.
3. Stone pipe. Found on the Great Island by J. C. McCloskey.
4. Hunting arrow head. Found at Dunnstown.
5. War arrow head. Found on the Great Island.
6. Spear head for war purposes. Found near Linden.

Many other persons throughout the valley have small collections which embrace rare and beautiful specimens. Mr. J. C. McCloskey, of Lock Haven, who has explored the island and the surrounding country, has a fine collection which he prizes highly.

The early settlers found several small mounds on what is now the site of Lock Haven. They contained bones of Indians and the various trinkets and implements usually buried with the remains of dead warriors. One of these mounds, which was located near the bank of the river, just below where the Court House* now stands, was removed when the canal was being built, and found to contain a large number of skeletons, arranged in layers, one above the other, with earth between. Other similar burial places were found in the neighborhood.

The Monseys had a village on the level bottom a short distance above Lock Port, traces of which were visible long after settlements were made at Lock Haven and in the Bald Eagle Valley. They cleared a patch of ground and cultivated corn, and the hillocks were plainly discernible long after they had taken their departure. Many Indians were buried in a mound near where their village stood. The place is known at this day as the "Monsey Town Flats."

In 1854 James Wilson and A. H. McHenry, both residents of Jersey Shore, discovered what was evidently an Indian pottery about five miles up Quinn's Run. Under a detached rock there was a cave sufficiently large to shelter thirty men. It contained a great quantity of muscle shells, and from appearances around the rock, some kind of mineral had been taken out of the earth. These gentlemen examined the ground carefully and found a great quantity of broken pottery buried in a heap, and near by were unmistakable traces of a hearth where it had been baked. A double curbing of stone was nicely set in the ground in the form of an ellipse, about ten feet in diameter, where the kiln was erected. Charcoal and other evidences of fire were distinctly visible. The muscle shells had been carried there, burned, pulverized and then mixed with the clay which was used for forming the vessels. On examining the fragments, pulverized shells could easily be detected in the form of minute and glistening particles.

* *Maynard's History of Clinton County*, page 32.

Many pieces of this broken pottery were collected by Mr. McHenry and retained by him. Doubtless this was one of the places selected by the Indians, on account of the fire-clay known to exist in that locality, for the manufacture of their ware for culinary purposes. At another place, on Tangascootack Creek, Mr. Wilson discovered a number of rude crucibles that evidently had been used for smelting purposes.

The next place of note, in ascending the river, was the mouth of Youngwoman's Creek, now known as North Point, a short distance east of Renovo. An Indian village stood at the mouth of this mountain stream (which flows from the north), judging from the many relics found there. The origin of the peculiar name this creek bears has never been clearly explained.* According to a tradition, it received its name from the dead body of a young woman found in it, near the point where it enters the river. Others say the Indians scalped a young woman there and threw her body into the creek, hoping it would float off into the river and their act would thus be concealed. A legendary tale is that the Indians there killed a young woman prisoner, who could walk no further—that it was a famous and most desirable camping ground—but that ever after this murder, if Indians encamped there at night, her ghost would appear gliding over the surface of the stream and about the camp, and that they were sure to be fired upon by unseen foes if they remained a second night. There are also several other legends, but all begin with the statement that the dead body of a young woman was found in the creek. The Indian village was called Youngwoman's Town, but whether it derived its name from the creek, or the creek from the town, is doubtful, and both sides have champions. The creek is not laid down on Reading Howell's map, and the Historical Map of Pennsylvania simply notes its location.

From the best information we have there were no villages of note until the valley of the Sinnemahoning was reached. It is

*Hon. A. J. Quigley, who was raised at this place, states that the following legend regarding the origin of the name was handed down: A young squaw of rare beauty was sought in marriage by a young chief of another tribe. Her father objected, and failing to get his consent, she deliberately cast herself into the stream near the mouth and was never more heard of.

probable that Indians dwelt at the mouth of Kettle Creek,* where Westport now stands, and frequented that stream for fishing and hunting purposes. It ran through an almost impenetrable wilderness in the midst of the Alleghenies. At Keating, where the Sinnemahoning† unites with the West Branch, was an Indian camping place, but to what extent it was frequented we know not. At this point the river flows from the southwest and the Sinnemahoning enters it from the west. The valley of the latter is narrow, and frowning mountains overshadow it on both sides. Its extreme wildness in its primitive condition can easily be imagined from its appearance to-day, although it is thickly settled and contains several villages and boroughs. There is no point in the Alleghenies, perhaps, where the scenery is grander or more picturesque than in the valley of the Sinnemahoning; and as the Philadelphia and Erie Railroad runs through it, tourists have no trouble to see and enjoy it in all its beauty. The Sinnemahoning, from the borough of Driftwood to its junction with the West Branch, is properly a river, and as it is fed by many tributaries which emerge from dark mountain canons, it becomes a turbulent stream when the spring freshets set in.

That Indians frequented this stream in considerable numbers there is no doubt, as they left abundant traces of their occupation behind them, both in ruined huts and graves. As late as 1873, at the village of Sterling Run, while Mr. Earl was excavating for a cellar, seventeen Indian skeletons‡ were disclosed. All except

* Said to derive its name from a kettle having been found near the mouth by some of the early explorers.

In 1763 Colonel John Armstrong collected a force of 300 volunteers from the valleys of Bedford and Cumberland, and marched from Fort Shirley, on the 30th of September, against the Indian towns on the West Branch. The savages escaped, but the town of *Myanaguie*, at the mouth of Kettle Creek, and one at Great Island, were destroyed. Both contained large quantities of provisions.—*Pennsylvania Magazine of History*, Vol. I., page 186.

† Corrupted from Achsinnimahoni, signifying stony lick.—*Heckewelder*.

There were many licks in this section of the country, which doubtless gave rise to the Indian name of the stream. On Portage Creek, a tributary of the Sinnemahoning, ten miles north of Emporium, the largest elk lick in the world existed.—*Macclay's Journal*, page 30.

‡ The remains were exhumed and described by Hon. John Brooks, civil engineer and ethnologist.—*Egle's History of Pennsylvania*, page 483.

two were of ordinary grown stature, while one measured over seven and one-half feet from the cranium to the heel bones. The bones had all remained undisturbed. They lay with their feet toward each other in a three-quarter circle, that is, some with their heads to the east, and then northeasterly to the north, and then northwesterly to the west. There had been a fire at the centre, between their feet, as ashes and coals were found there. The skeletons, except one smaller than the rest, were all as regularly arranged as they would be naturally in a sleeping camp of similar dimensions; many of the bones were in a good state of preservation, particularly the teeth and jaw bones, and some of the leg bones and skulls. The stalwart skeleton held a stoneware or clay pipe between his teeth as naturally as if in the act of smoking; by his side was found a vase or urn of earthenware or stoneware, which would hold about a half gallon. This vessel was about one-third filled with a granular substance like chopped tobacco stems. The vase had no base to stand upon, but was of a gourd shape and rounded; its exterior had corrugated lines crossing each other diagonally from the rim. The rim of the vase had a serrated or notched form, and the whole gave evidence that it had been constructed with some skill and care, yet there was a lack of beauty of form or symmetry, which the race were at that period evidently ignorant of.

The skeletons were covered about thirty inches deep, twenty-four inches of which was red shale clay, or good brick clay. The top six inches was composed of soil and clay, which, doubtless, had been formed from the decayed leaves of the forest for centuries. This ground had been heavily timbered. When the first clearing was made upon it, in 1818, there had not grown immediately over or upon this spot any very large trees, as no roots had disturbed the remains; yet the timber in the immediate vicinity had been very large white pine and oak. This spot had been plowed and cultivated since 1818, and had been used as a garden for the last preceding ten years. One of the smallest skeletons had been in an erect or crouched position in the northwest corner of the domicile. The most reasonable theory is that this was their habitation; that their hut had been constructed of this clay, as the surrounding ground was gravelly, as was also the bottom of the

spot. It appeared as if the gravel had been scooped away, or had been excavated to the depth of two feet, and that there had been a hut constructed of clay over the excavation, and that while reclining in their rude domicile a tremendous electric storm or bolt of lightning had in an instant extinguished their lives, and at the same time precipitated their clay hut upon them, thus securing their bodies from the ravages of the beasts of the forest.

At the village of Sinnemahoning many skeletons were exhumed when the railroad was built, and as late as 1887 C. F. Barclay, while having a ditch dug, found the remains of an Indian. In the grave was a neat iron tomahawk, a beautifully shaped stone gorget, the remains of a pocket compass, with the needle as perfect as when it was made, and several other trinkets. A number of teeth, in an excellent state of preservation, were also found. Near by, as the same trench was extended, Hon. Joe M. Shafer found an iron tomahawk somewhat larger than the one now in the possession of Mr. Barclay. Sinnemahoning is a historic spot, on account of the slaughter of a band of marauding Indians by Peter Grove and party, as they slept in fancied security under the branches of a majestic oak. A full account of this thrilling tragedy will be given in its proper place in this history.

Returning to Shamokin, the place of beginning, we will close this chapter by outlining the Indian war-paths which ran through the valley. The first or main path, after crossing the river at Shamokin, left it a short distance below the end of the Northumberland bridge across the West Branch, and ascending the ravine, followed the present road for a few miles; then turning towards the river, it passed over the hill upon the Merrill place; thence followed the river bank through Winfield and Lewisburg; thence to Buffalo Creek, where the iron bridge now spans it. It then curved to the river and passed through Shikellimy's town (see page 62) and along the river road, around the rocks, into White Deer Valley; thence along the south branch of the creek, near where Elimsport is now located, and over the mountain into Nippenose Valley; then out of the head of the valley, through the mountains and on *via* Great Island and Bald Eagle Creek, by the "Nest," over the mountains to Chinklecamoose (Clearfield), and westward to Kittanning.

From the confluence of Spring Creek and White Deer Hole Creek, another trail bore away to the northwest, following up Spring Creek to its source, then over the mountains into Mosquito Valley; thence down through the narrows to the river, which was crossed just west of the mouth of Mosquito Run, to the western shore of Lycoming Creek, up which stream the path led to its source, and branched upon the head-waters of the streams taking their rise near the present borough of Canton, the main path continuing northward, while a branch led down Towanda Creek to the North Branch.

Another great trail passed up the river from Northumberland, by the mouth of Warrior Run and through the gap in the Muncy Hills—now followed by the public road—to the present town of Muncy. The Wyoming path started from Muncy and ran up Glade Run, then crossed Fishing Creek where Millville now stands, passed on to Nescopeck Gap and up the river to Wyoming.

The Wyalusing path ran up Muncy Creek to the head, then crossed the hills to Loyalsock, half a mile from where the Berwick turnpike now crosses, then by the site of Dushore and on to Wyalusing Creek, near the northeast corner of Sullivan County, and thence to the flats.

The great trail from Muncy up the river crossed Loyalsock at Montour's Island, near where the canal was built. In passing over the ground on which Williamsport stands, the path was doubtless located where East Third Street and West Fourth Street are laid down. The course from Third and Penn streets is said to have been a little north of the present Third Street, following an elevated piece of ground near the line of Willow Street and as far north as Edwin Street, until a point was reached near Park Avenue, when the present Fourth Street was followed to Lycoming Creek and French Margaret's Town, near the mouth. It then continued up the river to Great Island, where it joined the Kittanning trail.

The Sheshequin path left the main trail at the mouth of Black Hole Creek, followed up that stream and crossed the mountain through the Loyalsock Gap, striking the lower end of the bottom, and thence northwesterly, across the river at the head of Canfield's Island, and up Bonsul's Run, which is now known as Miller's Run.

It then passed through what is now called Blooming Grove, and joined the trail up Lycoming Creek near Cogan Station, on the Northern Central Railroad. According to Colonel Hartley, whose military expedition traveled this route, it was called the Sheshcummink Path.

These northern trails led through a dense and gloomy wilderness. Lycoming Creek had to be frequently crossed, just as it has to be to-day; and one can readily imagine what a gloomy wilderness must have existed in the Muncy Creek and Loyalsock regions at that day, when their present condition is considered. Doubtless there were smaller paths running in various directions to shorten distances to main points, by "cut offs," but all traces of them have long since been lost. The foregoing main paths were so important and so clearly defined that there is no doubt of their location. They were great thoroughfares, and over them many war parties passed and repassed when the Indians held undisputed sway in this valley. Over a portion of the great path from the west the French traveled in force when they descended upon this valley and penetrated to the junction of the two rivers, with the full intention of occupying the country.

CHAPTER VI.

APPEARANCE OF THE MORAVIAN MISSIONARIES IN THE VALLEY—
THEIR TRIALS AND TRIBULATIONS—FIRST HOUSE BUILT AT SHAMOKIN—DEATH AND BURIAL OF SHIKELLIMY, THE VICE-KING.

THE first record we have of white men visiting Shamokin was in September, 1728. Governor Gordon* lays down instructions to Smith and Petty, who were about to make a journey to that place, and requests them to call upon his Indian friends, Allummopies, Opekassel, Shachalawlin and Shikellimy, and give them his personal regards. Adventurers and Indian traders followed at intervals. The government also sent special messengers on different occasions to confer with the heads of the various tribes, but as they kept no records we are without information regarding their visits and how they were received.

In the same month Wright and Blunstone reported to Governor Gordon that they had learned from an Indian that a man named Timothy Higgins had been hanged at Shamokin, but for what cause was not stated. He was a servant of an Indian trader named Henry Smith. An investigation, however, of the report by Smith and Petty showed it to be unfounded.

In 1729 Governor Gordon wrote a letter of condolence to Shikellimy and the other chiefs at Shamokin on the death of Carandawana. He also spoke feelingly of the death of a son of Shikellimy, and sent a shroud to bury him in.

In 1730 a letter was received by the Governor from a number of Delaware Indians, describing the manner in which a white man received serious injury. The report stated that John Fisher and John Hartt, two of the Shamokin traders, accompanied a number

* Patrick Gordon was born in England, in 1664. He was brought up a soldier and served to the close of Queen Anne's reign with a high reputation. He was Lieutenant Governor of Pennsylvania, under the Proprietaries, from 1726 to 1736. He died at Philadelphia, August 5, 1736, in the 72d year of his age.

of their tribe down the river on a hunting excursion. After having proceeded over one hundred miles, the Indians proposed to fire-hunt, by making a ring. The white men would go along with them, although they tried to dissuade them from it, alleging that they did not understand it, and might receive some injury. But they persisted in going. In the excitement of the hunt, John Hartt was shot in the mouth, the bullet lodging in his neck, which killed him.

Conrad Weiser* first visited Shamokin March 4, 1737, on his way to Onondaga. When he arrived at Shamokin he informs us that he did not find a single Indian at home who could assist him in crossing the river, and he had to lay still. On the 6th he observed a smoke on the other side of the river, and an Indian trader came over and took him and his party across. On the way up the West Branch he was ferried across the Chillisquaue Creek by an old Indian, which shows that he was traveling on the Northumberland side. On the 8th he reached Shikellimy's town, but does not inform us where he crossed the river to reach it. After some delay he met the chief, whom he engaged to conduct him to Onondaga. On this journey he was accompanied by a Dutchman and three Indians. On the way up he inspected the ruins of the ancient fortification at the mouth of Muncy Creek, which he

*As Conrad Weiser figured conspicuously in the early history of Pennsylvania, and was a frequent visitor to the West Branch Valley, a brief synopsis of his history is given herewith. He was born at Afstaedt, Wurtemberg, November 2, 1696, and came to America, with his parents and a company of Palatines, in 1710, under the auspices of Queen Anne, of England. They settled in a body on Livingston Manor, Columbia County, New York, where they remained some time. While living there young Weiser became acquainted with an Indian chief named *Quagnant*, who, taking a fancy to the lad, induced his father to permit him to live with him. He went on his father's request and lived with the chief about eight months. During this time he learned the Indian language thoroughly, and it proved to be of great service to him in after life. He was seventeen when he left the wigwam of his dusky tutor and friend. In 1723, with many other German families, he emigrated to the Tulpehocken settlement, on the Swatara. Here he took up a tract of land—having married in the meantime—in Heidelberg Township, Lancaster County (now Berks), and began farming. His fluency in Mohawk recommended him to the notice of the Proprietary Governors, and at the special request of the deputies of the Six Nations, who met in conference with Governor Gordon in 1732, he was appointed by the latter interpreter for the confederation. From this time he was largely identified with the history of the Province of Pennsylvania in all matters relating to the Indians; was sent to them

spoke of in his journal.* It is supposed that Weiser and party traveled by the Sheshequin path after crossing Loyalsock, which ran up Lycoming Creek. He says:

"We came to a narrow valley about half a mile broad and thirty long, both sides of which were encompassed with high mountains, on which the snow laid about three feet deep. In it ran a stream of water, also about three feet deep, which was so crooked† that it kept a continued winding from one side of the valley to the other. In order to avoid wading so often through the water, we endeavored to pass along the slope of the mountain,—the snow being three feet deep and so hard frozen on the top that we walked upon it,—but we were obliged to make holes in the snow with our hatchets, that our feet might not slip down the mountain, and thus we crept on. It happened that the old Indian's foot slipped, and the root of a tree by which he held breaking, he slid down the mountain as from the roof of a house, but happily he was stopped

on many important missions, and was present at the making of all treaties as long as he was able to attend. He was named by the Indians *Tarachawagon*, and was held in high esteem by them. He served as a justice of the peace for several years, and during the French and Indian wars was commissioned colonel of all forces raised west of the Susquehanna. His life and public services were published in a volume of 450 pages in 1876, by C. Z. Weiser, D. D., of Reading. A few years before his death he removed to Reading, and while on a visit to his farm in Heidelberg, in July, 1760, he died and was buried in the family grave-yard, near Womelsdorf. His age was 63 years, 8 months and 13 days. He left several sons and daughters, and his posterity is numerous.

*He also stopped at *Otstonwakin*, or "French Town." "It is so called," he wrote in his journal, "from a high rock which lies opposite. We quartered ourselves with Madame Montour, a French woman by birth, of good family, but now in mode of life a complete Indian." The village lay on both sides of the mouth of the Loyalsock, which, coming down from the north, empties into the river. The rock Mr. Weiser speaks of was on the other side of the river, and was destroyed when the railroad was built. His last visit to the place was in June, 1755. The village was at that time almost deserted. On his first visit he also stopped at French Margaret's Town, which stood at the mouth of Lycoming Creek, on a part of the ground afterwards occupied by Jaysburg, now in the Seventh Ward of Williamsport. Montoursville now partly occupies the site of Otstonwakin and perpetuates the name of Madame Montour and her famous son Andrew, who was afterwards granted a reserve of 880 acres of land, by the Proprietary government, at that place.

†Lycoming Creek, the *Legau-hanne* of the Delawares, is noted for its crookedness. In a distance of twenty-three miles, after leaving Williamsport, the Northern Central Railroad crosses it eighteen times on bridges.

in his fall by the string which fastened his pack hitching on the stump of a small tree. The two Indians could not go to his aid, but our Dutch fellow-traveler did; yet not without visible danger of his own life. I also could not put a foot forward until I was helped. After this we took the first opportunity to descend into the valley, which was not until after we had labored hard for half an hour with hands and feet. Having observed a tree lying directly off from where the Indian fell, when we got into the valley again, we went back about one hundred paces, where we saw that if the Indian had slipped four or five paces further he would have fallen over a rock one hundred feet perpendicular upon craggy pieces of rocks below.* The Indian was astonished and turned quite pale; then, with outstretched arms and great earnestness, he spoke these words: *'I thank the great Lord and Governor of this world, in that he has had mercy upon me and has been willing that I should live longer.'* Which words I, at that time, put down in my journal. This happened on the 25th of March, 1737."

The journey was continued through the gloomy wilderness until they reached their destination, but their sufferings were great. At one time Mr. Weiser was so overcome by exhaustion and hunger that he seated himself by the roots of a tree, expecting to die. Shikellimy, who was in advance, came back in search of him. Finding him as described, he stood silently for a moment and then said: "My dear companion, thou hast hitherto encouraged us; wilt thou now quite give up? Remember that evil days are better than good days. For when we suffer much we do not sin. Sin will be driven out of us by suffering, and God cannot extend his mercy to them; but contrary-wise, when it goeth evil with us. God hath compassion on us." These sublime words, coming from the lips of the old Indian, had the desired effect. Mr. Weiser says they made him "ashamed," and he rose up and traveled on as best he could until the journey was finished.

Count Zinzendorf† was the first Moravian to visit Shamokin.

*This accident is supposed to have occurred near the present village of Ralston.

†Count Nicholas Louis Zinzendorf, founder of the sect of the Moravians, was born at Dresden, in May, 1700. About the year 1721 he purchased the lordship of Bertholdsdorf, in Lusatia. Some poor Christians, the followers of John Huss, obtained leave, in 1722, to settle on his estate. They soon made converts. Such was

He informs us, in his journal, that he started from the residence of Conrad Weiser, at Tulpehocken, on the 24th of September, 1742, to make his famous journey to the Susquehanna. He was accompanied by Weiser, as interpreter, his daughter Benigna,* Anna Nitchman, two Indians, named Joshua and David, and J. Martin Mack. The weather was very unpleasant. They traveled through an exceedingly rough and mountainous country, which was almost impassable on account of rocks and sharp stones. We will let him describe his arrival at Shamokin in his own language, as follows :

"SEPT. 26. We passed a memorial stone that had been set up by an Iroquois brave. On it was a delineation of his person so accurately executed as even to represent the lines cut in upon his face. Besides, he had affixed strokes of red, black and white paint, respectively indicating the different fights in which he had been engaged; the red strokes by their number denoting his victories, the black his defeats, and the white the drawn battles in which he had contended. At Conrad Weiser's Creek we had passed a stone with a similar painting, from the character of which we discerned that the hero who had erected it belonged to the Wolf tribe or division of Indians, for they are divided into three, called the Wolf, the Bear, and the Turtle. Not far from the same place we saw also the tomb of a hero. On this day we met with

the origin of Herrnhut. From this period the Count devoted himself to the business of instructing his fellow men by his writings and by his preaching. He traveled extensively in Europe. He married the Countess Erdmuth Dorothea von Reuss in 1736, by whom he had twelve children—six sons and six daughters—but only three daughters survived him. In 1741 he came to America and preached at Germantown and Bethlehem. February 11, 1742, he ordained two missionaries, and they soon afterwards baptized three Indians. He soon, with his daughter, Benigna, and several others, commenced visiting the Indians, and he established the first Indian Moravian congregation in North America. He died at Herrnhut in 1760, aged about 60 years, and his coffin was carried to the grave by thirty-two preachers and missionaries, whom he had reared, and some of whom had labored with him in different parts of the world. What monarch was ever honored by a funeral like this?

* Benigna Henrietta Justina von Zinzendorf, oldest daughter of the Count, accompanied her father on many of his journeyings during his stay in Pennsylvania. She was born at Bertholdsdorf, December 28, 1725, and was about 17 years of age at this time. She returned with her father to Europe in January, 1743. In 1746 she married John M. de Watteville; deceased, at Herrnhut, May 11, 1789, in her 65th year. —*Memorials of the Moravian Church*, page 49.

fewer difficulties on the road, but had to encamp for the night in a savage wilderness, and David grew fretful.

"SEPT. 28. The word of Scripture which had been allotted us as a subject for meditation contained a promise of encouragement. I remarked that we would see this promise fulfilled before night, as the Lord designed to encourage us by permitting us to meet Shikellimy. 'That is impossible,' said Conrad; 'Shikellimy can, under no circumstances, return to Shamokin within six weeks.' This he said, as the Sachem had undertaken a journey to Onondaga in the interest of Maryland, and not a week had elapsed since he had parted with us at Tulpehocken.

"We traveled on, and soon struck the lovely Susquehanna. Riding along its banks, we came to the boundary of Shamokin, a precipitous hill, such as I scarce ever saw. I was reminded by it of Wenzel Neisser's experience in Italy. Anna,* who is the most courageous of our number, and a heroine, led in the descent. I took the train of her riding habit in my hand to steady me in the saddle, Conrad held to the skirt of my overcoat, and Bohler to Conrad's. In this way we mutually supported each other, and the Saviour assisted us in descending the hill in safety. Toward evening we reached Shamokin, where Conrad, to his surprise, met Shikellimy, by whom he was welcomed to the town.

"While the tent was being pitched, I took a stroll. An Indian whom I chanced to meet presented me with a melon, in return for which I gave him my fur cap. I also met Shikellimy. The vice-roy took my hand in his, pressed it repeatedly, and then turned to

* Anna Nitschman, born 1715 in Moravia, was a fugitive from Catholic persecution. Fled to Herrnhut with her parents in 1725. In 1736 she accompanied Zinzendorf into banishment to the Castle of Ronneburg. The next year she spent in England. In 1740 she sailed for Pennsylvania with her parents. Here she labored, through the rural districts, as a missionary. She was the daughter of a peasant. On Zinzendorf's arrival she repaired to Philadelphia, and thence to Germantown, where, in company with his daughter Benigna, she was employed in the Brethrens' School for Children. "In 1742," she writes in her autobiography, "we were three times among the Indians. The last journey was into the heart of their country, where we sojourned forty-nine days, encamping under the open heavens, in a savage wilderness, amid wild beasts and venomous snakes." Returned to England with Zinzendorf. Soon after the death of his wife she married the Count. She died May 21, 1760, aged about 45. Her sacred lyrics are incomparably beautiful.—*Memorials of the Moravian Church*, page 84.

Weiser, 'to steal my mission,' as the Indians say; in other words, to sound him as to what proposals I intended to make. The latter reiterated what he had already told him, saying that I was a servant of the living God; that as such I wrought in a different way from others of that class who had called upon him, and that I taught mercy and grace, and not works or moral duties, as a ground of pardon or justification. Shikellimy hereupon expressed his pleasure at the arrival of such a messenger among his people, and then took Conrad into his lodge.

"On returning to the tent from my stroll, I found Jeannette engaged in conversation with a Mohican woman.

"They conversed in Indian. I was surprised at meeting a Mohican at Shamokin, and more so on learning that the woman was the sister of Nannachdausch, who had built my hut at Shecomeco, and who had been my provider while there. This was a trifling coincident; but Shikellimy's presence I interpreted as a special divine token. I need not say that it was opportune, for Joshua was indisposed, and David was disheartened on account of the fatigues of the journey, and we needed encouragement.

"The train of circumstances which had resulted in Shikellimy's unexpected and early return to Shamokin was this: While on the way to Onondaga he had met Caxhayton, the Indian with whom I became acquainted at Philadelphia. Shikellimy deputed him to convey the dispatches with which he had been intrusted to the Iroquois, notifying the latter that the bearer had been duly authorized.

"Thus he was at liberty to return; and at the same time he brought word to Weiser from the Shawanese King at Skehadowana, that he wished to see him once more before he died.

"On the previous evening, while reprimanding David, I had almost stepped into a pitfall, when, although I had been severe in my remarks, he kindly pointed out the danger.

"SEPT. 29. Shikellimy came into my tent. Seating myself between him and Conrad, I requested an audience. It having been granted, I proceeded to explain the object of my visit, stating that already in early childhood I had been favored with an intimate acquaintance with God, with his being and with his attributes, and

that I had come hither in order to reveal this knowledge to the Indians.

"Where, or in what tribe I would begin to teach, I had not yet determined; it being my custom, I continued, to instruct only such as God himself had already addressed, and who felt the need of some one to interpret to them the meaning of the words he had spoken.

"In reply he said that he approved of my object, and expressed a willingness at the same time to aid me in its accomplishment.

"I next observed that his own case was an illustration in point, and went on to relate my experience. 'My early return home, your arrival here simultaneously,' responded the Sachem, 'are an extraordinary coincidence. I believe it was pre-ordained.' Thereupon, perceiving that he had no shirt, I handed him one, begging him to accept it as a token of my childlike intercourse with him, and not as a gift. 'I thank you,' he replied as he took it.

"I will now proceed to describe Shikellimy more fully. As the Iroquois Sachems were about setting out for home, after my interview with them in Tulpehocken, I took occasion to study their peculiarities. One of them in particular arrested my attention. I was irresistibly drawn toward him, and I longed to tell him of the Saviour. 'He is my choice,' I remarked to Conrad (presuming the man to be Canassatego, of whom he had just spoken to me in the highest terms). 'He is the Onondaga Sachem I presume?' 'No,' replied Conrad, 'he is Shikellimy, the Oneida.' These words, I confess, disconcerted me, as it was altogether improbable that we would visit the Oneida country. On learning, however, that Shikellimy resided at Shamokin (which town we intended to visit on the way to the Shawanese), I was reassured, and I also regarded our final determination not to journey to the Mohawks as significantly providential.

"On the road hither, I spoke much of Shikellimy, and of the hopes I entertained of enlisting him in my service. Weiser persisted in assuring me that, in consequence of his prior engagements, the Sachem would be absent, and hence it was presumption in me to reckon on his co-operation. He spoke so positively that I was almost inclined to believe that Satan was bent upon foiling me.

“‘As you appear to be fascinated by this Indian,’ said Conrad, ‘I will relate an incident which will serve to illustrate his character. While on a journey to Onondaga, whither I had been sent to negotiate a peace between the Iroquois and the Cherokees, and while passing through a savage wilderness, I was one day so completely exhausted that I left my companions and sat down by a tree, resolved to die. Starvation stared me in the face, and death by freezing was preferable to death by hunger. They hallooed and shot signal guns, but I remained quiet.

“‘Shikellimy was the first to discover me. Coming before me, he stood in deep thought and in silence, and after some time asked me why I was there. “I am here to die,” I replied. “Ah! brother,” said he, “only lately you entreated us not to despond, and will you now give way to despair?” Not in the least shaken in my resolution by this appeal, I replied by saying: “My good Shikellimy, as death is inevitable, I will die where I am, and nothing shall prevail upon me to leave this spot.” “Ah! brother,” resumed the Sachem, “you told me that we were prone to forget God in bright days, and to remember him in dark days. These are dark days. Let us then not forget God; and who knows but that he is even now near, and about to come to our succor? Rise, brother, and we will journey on.” I felt ashamed at this, administered by a poor heathen, rose and dragged myself away.

“‘Two days after this occurrence we reached Onondaga.’

“Such was Shikellimy, the Sachem who had arrested my attention in Tulpehocken, and with whom I had been brought into contact by the providence of the Lamb.

“On Saturday, the 28th, we wished to pray the Litany, but the merry-making of the Indians disconcerted us. I accordingly dispatched Conrad to Sachem Shikellimy to inform him that we were about to speak to our God. This had the desired effect, and immediately on the former’s return, the beating of drums ceased, and the voices of the Indians were hushed. Obedience among this people is yielded only when it is positively demanded, as they are without laws to enforce it. The Indian’s national history is inscribed on his memory, and I am inclined to believe, nevertheless, that it is almost as reliable as our own.

“SEPT. 30. Set out on our journey. The Sachem pointed out

the ford over the Susquehanna. This river is here much broader than the Delaware, the water beautifully transparent, and were it not for the smooth rocks in its bed, it would be easily fordable.

"In crossing we had, therefore, to pull up our horses and keep a tight rein. The high banks of American rivers render their passage on horseback extremely difficult.

"To the left of the path, after crossing the river, a large cave* in a rocky hill in the wilderness was shown us. From it the surrounding country and the West Branch of the Susquehanna are called *Otzinachon*, i. e., the 'Demon's Den;' for here the evil spirits, say the Indians, have their seats and hold their revels.

"We had ridden past scarcely two miles, when the pack-horse which carried our provisions suddenly grew restive, made a spring, broke the rope by which it was attached to Henry Leimbach's animal, and galloped headlong in the direction of the cave. This did not disconcert us otherwise than to bring us to a halt. Conrad dismounted, went in search of the horse and found him a mile back, caught in the bushes by the rope.

"The country through which we were now riding, although a wilderness, showed indications of extreme fertility. As soon as we left the path we trod on swampy ground, over which traveling on horseback was altogether impracticable. We halted half an hour while Conrad rode along the river bank in search of a ford. The foliage of the forest at this season of the year, blending all conceivable shades of green, red and yellow, was truly gorgeous, and lent a richness to the landscape that would have charmed an artist. At times we wound through a continuous growth of diminutive oaks, reaching no higher than our horses' girths, in a perfect sea of scarlet, purple and gold, bounded along the horizon by the gigantic evergreens of the forest. During the journey thus far I have not seen any snakes, although the banks of the Susquehanna are said to be the resort of species which lie on the tops of the low bushes in wait to spring upon the passing traveler. The country generally abounds in reptiles, bears and other wild animals. We camped out twice on our journey. During the second night

* This confirms the theory advanced on page 6, regarding the meaning of the word *Otzinachon*. By some writers it is claimed that *Otzinach* was the Iroquois name for Shamokin.

there was a sudden and heavy fall of rain, and all of our horses, except one, strayed away. As we were not far from Otstonwakin, Conrad rode to the village. He soon returned in company with Andrew, Madame Montour's* oldest son. Just then our horses came in.

"Andrew's cast of countenance is decidedly European, and had his face not been encircled with a broad band of paint, applied with bear's fat, I would certainly have taken him for one. He wore a brown broadcloth coat, a scarlet damasken lapel waistcoat, breeches, over which his shirt hung, a black Cordovan neckerchief, decked with silver bangles, shoes and stockings and a hat. His ears were hung with pendants of brass and other wires plaited together like the handle of a basket. He was very cordial, but on addressing him in French he, to my surprise, replied in English.†

"When a short distance from the village, Andrew left us and rode ahead to notify the inhabitants of our approach. As soon as they saw us they discharged their fire-arms, by way of salute, and repeated this mode of welcome on our arrival at the huts. Here we dismounted and repaired to Madame Montour's quarters.

*Madame Montour, one of the characters in the history of English intercourse with the various tribes of Indians settled along the Susquehanna or moving over that great thoroughfare of Indian travel, was a French Canadian. In early life she married Roland Montour, a Seneca brave, and on his death, *Carandawana*, alias Robert Hunter, chief of the Oneidas, with whom she was living on the Chenasky, probably at Otstonwakin, as early as 1727. In that year she acted as interpreter to the Province at a conference held in Philadelphia, between Governor Gordon and sachems of the Five Nations. Again in October of 1728. "It was afterwards considered by the Board what present might be proper to be made to Mistress Montour and her husband, Carandawana; and it was agreed that Five Pounds in Bills of Credit should be given to Mistress Montour and her husband."—*Minutes of Provincial Council*, October 11, 1728.

In September of 1734, while attending a treaty in Philadelphia, the Proprietaries, John and Thomas Penn, condoled with her publicly at the loss of her husband, who had been killed, since their last meeting, in war with the Catawbias. "We had a great esteem," they said to the Indians present, "for our good friend, your chief, Carandawana, and were much grieved to hear of his death; but as you and we have long since covered his dead body, we shall say nothing more of that subject." At this time Madame Montour was already advanced in years; for a minute of the Council, October 15, 1734, after censuring her for duplicity at the late treaty, states that "her old age only protects her from being punished for such falsehoods."

†Andrew Montour, alias Satteliu, was for a number of years in the employ of the Proprietaries as assistant interpreter in their negotiations with the Indians of the

Her husband, who had been a chief, had been killed in battle with the Catawbas. When the old woman saw us she wept. In course of conversation, while giving her a general account of the Brethren and their circumstances, I told her that one of our towns was named Bethlehem.

"Hereupon she interrupted me and said: 'The place in France where Jesus and the holy family lived was also named Bethlehem.' I was surprised at the woman's ignorance, considering she had been born and brought up a Christian. At the same time I thought I had evidence of the truth of the charge brought against the French missionaries, who are said to make it a point to teach the Indians that Jesus had been a Frenchman, and that the English had been his crucifiers. Without attempting to rectify her misapprehension, I, in a few words, stated our views, replying to her inquiries with sincerity of purpose, without, however, entering into an explanation, as I had proposed remaining retired for a few days. She was very confidential to Anna, and told her, among other things, that she was weary of Indian life.

"A knowledge of my rank is unquestionably prejudicial to our successful labors among both heathens and Christians. As soon as people discover who I am they view me from a worldly standpoint. My enemies also delight in publishing to the world that I interior. He usually accompanied Weiser on his missions to the country, and when negotiating with Delawares, interpreted for the former, who was ignorant of the Delaware. As both spoke Mohawk, they were prepared to confer with all the Indian tribes with which the English had dealings. At the time of the Count's visit, Andrew was residing on an island in the Susquehanna, above Shamokin. Hence he accompanied Spangenberg to Onondaga, in June of 1745. In 1748 he entered the service of the Province, and soon after requested permission to settle near the whites. "Andrew has pitched upon a place in the Proprietary's manor, at Canataquany, and expects government to build him a house there, and furnish his family with necessities. He seems to be very hard to please."—(Weiser to Richard Peters.) In April of 1752, Governor Hamilton furnished him with a commission under the Lesser Seal, "to go and reside in Cumberland County, over the Blue Hill, on unpurchased lands, to prevent others from settling there or from trading with the Indians." In 1755 he was still residing on his grant, ten miles northwest of Carlisle, between the Conedogwinet and the mountain, and was captain of a company of Indians in the English service. Rose to be a major. Andrew acted as interpreter for the Governor of Virginia at several important treaties. The French, in 1753, set a price of £100 upon his head. In May of 1761 he was his Majesty's interpreter to the United Nations. He is said to have led the party of warriors who, in 1780, surprised and took captive the Gilbert family, near Lehigh.

am a nobleman, and hence I endeavor as much as possible to conceal, or at least not to allow the fact to excite remark.

"The Indians erect either a stone or a mound in honor of their deceased heroes. This custom is decidedly Israelitish. Early in the morning of the 3d of October we heard a woman wailing at the grave of her husband.

"Andrew asked the loan of my horse to bring in the bear and deer he had shot, as his had strayed into the woods. He certainly intends to feast us.

"There is a promiscuous Indian population in this village. Madame Montour brought two children to me and asked me to baptize them, alleging the custom of the Canadian Fathers as an excuse for her request. I refused, telling her that whenever a Brother settled here we would take the matter into consideration, as we were in the habit of baptizing only such persons as we thought we would have frequent opportunity of reminding of the significance of the rite. At the same time I spoke to her of that spiritual baptism which the heart, even of the unbaptized, may, without any effort or premeditation on his part, experience. She left me displeased.

"Now, my dear Brethren, I must dispatch Conrad to Shamokin, as the Brethren there and Shikellimy are expecting him. The latter has been assigned us as guide to the wild Shawanese. Andrew, who is proficient in various Indian languages, will probably also accompany us. Remember Johanan,* Anna, Martin, Jeannette, Joshua and David, who are followers of the Lamb, and your fellow-members of His congregation.

"P. S. We will probably resume our journey about the 9th inst. At times we have observed signs of grace in Andrew. Anna has experienced in the case of Madame Montour's granddaughter. Andrew has concluded to give his hunting companions the slip, and forego the great annual hunt which the Indians are accustomed to prolong into the month of February, and accompany us to Skehandowana."†

*The name given Count Zinzendorf by the Indians.

†One of the Indian names for Wyoming Valley. According to Heckewelder, Wyoming is a corruption of M'cheuwami, a Delaware word signifying *large plains*.

Conrad Weiser uses the name *Skehandowana* in a narrative of a journey to Onon-

The mission of the Disciple, as Zinzendorf was called, had a good effect on the Indians. In May, 1743, Conrad Weiser was at Shamokin and expressed himself in terms of unqualified astonishment at the change wrought in this ferocious people through the instrumentality of the Brethren. In a letter dated June, 1743, he said:

As I saw their old men, seated on rude benches and on the ground, listening with decorous gravity and rapt attention to the words of Post, I fancied I saw before me a congregation of primitive Christians. John (Shikellimy), who is truly a child of God, interpreted with demonstrations of the spirit and power.

David Bruce and his wife were sent to Otstonwakin in 1743 to preach to the Indians. His wife was conversant with the French language. They remained several weeks.

On the 24th of May, 1745, Bishop Spangenberg,* accompanied by Conrad Weiser, David Zeisberger and Schebosh,† started on his famous journey to Onondaga, *via* Shamokin. They arrived at the latter place in due time and spent several days there, preaching and making arrangements for the great journey. The following extracts from his journal‡ describe the trip up the West Branch and Lycoming Creek:

"JUNE 7, 1745. Began our journey to Onondaga. Our company is composed of Spangenberg, Conrad Weiser, John Joseph,

daga, undertaken in February of 1737. He found two traders there from New York, and three men from the Maqua country, who were hunting land.—*Memorials of the Moravian Church*, page 69.

* Augustus Gottlieb Spangenberg was born July 15, 1704, at Klettenberg, Prussia. He received a good education and became a professor in the University of Halle. In 1733 he joined the Moravians, having been deprived of his office at Halle, by a royal mandate, on account of his connection with their church. He subsequently presided over their church in America for nearly eighteen years. In 1762 he entered the General Executive Board of the United Fratrums, and died in that office at Bertholdsdorf, Saxony, September 18, 1792, in the 89th year of his age. He was known among the Moravians as "Brother Józeph," and was one of their greatest men.—*Life of Zeisberger*, page 89.

† John Joseph Schebosh was born, of Quaker parents, May 27, 1721, at Skippack, Pa., and joined the Moravian Church in 1742. His real name was John Bull, but the Indians gave him the title of "Schebosh," which meant running water. He married Christiana, a Sopus Indian, baptized by Martin Mack (July 24, 1746), and devoted his life to the service of the Indian Mission. He died, at the mission in Ohio, September 4, 1786, in the 68th year of his age.—*Life of Zeisberger*, pages 131 and 605.

‡ See *Pennsylvania Magazine of History*, Vol. II., page 431.

David Zeisberger, Shikellimy, his son, and Andrew Sattelihi—seven in all. Crossed the river and traveled up the West Branch. Passed Shawane Creek and the site of the town that formerly stood there. Next came to the place where Shikellimy formerly lived—it is now deserted. The land is excellent in this vicinity, the equal of which is seldom found. Our course has been several miles W., and then N. W., until we reached Warrior's Camp,* where we passed the night. Two Indian warriors overtook us; one belonged to Otstonwakin and the other to Onondaga. The latter had neither shoes, stockings, blanket, gun, hatchet, steel or knife, and was almost naked; yet was determined in this condition to undertake a journey of 300 miles through the wilderness. Conrad asked him how he expected to continue his journey in his present condition. He replied: 'God, who was in the heavens, had created the earth and all creatures; he kept so many creatures alive in the wilderness, that he was able and would provide for him.' Both warriors had returned from a maraud against the Flatheads, and had lost all save their lives.

"JUNE 8. Our course was N. W. We crossed a creek near the Susquehanna, called Canachriage.† On the way we found half a deer, which an Indian from Otstonwakin had shot, and being unable to carry all of it home, he had hung the rest of it up in a tree, so that whoever needed it might take it—which we did. At noon we reached Otstonwakin.‡ The Indians here treated us very well; boiled meat and placed it before us in a large kettle. In the afternoon we proceeded on our journey, and at dusk came to the 'Limping Messenger,'§ or Diadachton Creek, and encamped for the night. Observations:—On our route we passed the Shawanese town, and the place where two years ago, when Conrad was traveling to Onondaga, he was met by twenty Shawanese, each with a rifle, two pistols, and a sabre.

* Now called Warrior Run. It empties into the river at Watsontown.

† Now known as Muncy Creek. Called *Ocochpocheny* on Scull's map.

‡ Now Montoursville. It was also written *Olstuago*, *Otsuehage* and *Otstuagy*. Madame Montour lived there.

§ Lycoming Creek, the *Legau-i-hanne* of the Delawares. Written *Lycaumick* on Scull's map. It afterwards turned out that the true *Diadachton*, or *Tiadachton*, was what is now known as Pine Creek.

"JUNE 9. Conrad Weiser sent the Onondaga warrior, who had been traveling with us thus far, ahead to inform the Council of our coming. We gave him flint, steel, knife and provisions for the journey. Last night our horses strayed back to Otstonwakin, hence we were compelled to lay by until noon. After dinner we resumed our journey and entered the wilderness. Our course was N. Our path lay through the valley between the Ant Hills *—one hill resembling another, side by side, and so high that we could scarcely see to the summit. They are all peaked and resemble ant hills. In the evening we lodged at the Coffee House,† on Diadachton Creek.

"JUNE 10. It rained hard all day. Our course was N. for ten miles, then we turned N. E. We are still between the Ant Hills, and follow the Diadachton. The forest is so dense that for a day the sun could not be seen, and so thick that you could not see twenty feet before. The path, too, is so bad that the horses often were stuck, and had to be extricated from the bogs; and, at other points, it lay full of trees that had been blown down by the wind and heaped so high that we were at a loss whether to turn to the right or to the left.‡ In the evening we came to a salt lick, where elks frequent, and camped for the night.§ At this place once three Indians lost their lives. Two of the Six Nations had two Flat-head prisoners, whom they were taking to Onondaga. As their prisoners had departed quietly, they were no longer bound. While the Maquas were preparing their meal, their prisoners seized their guns and killed one on the spot. The other was chased among the trees and killed, not, however, before he had mortally wounded one of his prisoners with his tomahawk. The other escaped. The marks of the tomahawk cuts are still to be seen on the trees.

"Our guides, Shikellimy and his son, and Andrew Sattelihi,

*Dismal vale. Marked on Lewis Evans' map of 1749. Called Burnet's Hills by the Indians.

† A hut or camp. Probably at the mouth of Trout Run.

‡ Weiser, in his journal of 1737, states: "The woods were altogether of the kind called by the English spruce, and so thick that we could not generally see the sun shine." What we call hemlock. At that time it must have been a frightful wilderness.

§ Probably in the neighborhood of Field's Station, or Ralston.

saw fit to give us Maqua names, as they said ours were too difficult for them to pronounce. Brother Spangenberg they named *T'gerhitonti*, a row of trees; John Joseph, *Hajingonis*, one who twists tobacco, and David Zeisberger, *Ganonsseracheri*, on the pumpkin. Observations:—At the salt lick we found the tracks of elks, who came there to lick the salt. The elk is a species of deer, like horses without a mane.

“JUNE 11. Set off from the salt lick and traveled N. E.; reached the end of the Diadachton* and left the Ant Hills behind us. The path was very bad, so that one of our horses almost broke his leg, by getting into a hole between the roots of a tree. In the afternoon we found a cold roast of bear, which Indians had left on the hunt. As the meat was good we prepared it for dinner. In the evening we came to the Bear's Claws and camped. The Indians took the claws from the bear and nailed them to a tree, hence the name. Here an Indian from Tioga lodged with us. From him we learned that our messenger was already one day's journey ahead of us.

“JUNE 12. Our course was N. E. During the afternoon we left the wilderness in which we were four days, and had scarce seen the sun. Even our horses were quite inspirited once again to leave the woods. We crossed a creek called *Osgochgo*, and then came to the North Branch of the Susquehanna. Here we found the trees curiously painted by the Indians, representing their wars, the number that had fallen in battle, and the number they had killed. From this point our course was N. W. We went up the Susquehanna to Tioga, by the narrow path on the mountain by the river. Crossed the branch that is called Tioga, and here empties into the Susquehanna. Here we found a Mohican town. We proposed to pitch our tents near by, but the Indians came and urged us to lodge with them, as they had prepared a house and beds for us. We accepted their invitation with many thanks. This spot is about 180 miles from Shamokin, and in a charming region of country.”

From here the journey was continued to Onondaga with safety. It was exceedingly laborious and the travelers were very much

* Supposed to be near the present village of Roaring Branch.

exhausted when they reached the end. After a stay of twelve days they started on the return. Conrad Weiser and Andrew Montour returned by a circuitous route. Spangenberg, Zeisberger,* Schebosh, Shikellimy and his son came back with them, and they traveled the same route they did on going out. Their experiences were even more trying than on the outward journey. Not only had they to contend with the same horrors of the swamps, but a succession of rain storms occurred which made traveling almost unendurable; and greatest calamity of all, their provisions failed. They braved these hardships for eight days, until they reached Otstonwakin, almost exhausted. A bitter disappointment awaited them. There was not a morsel of food to be had in the village, and not even a fire burned in a single lodge. Riding on, in garments wringing wet, and barely alleviating the worst pangs of hunger with a few fishes† which they had caught in the Susquehanna, they lay down on the bank of the river at noon of the 7th of July, utterly overcome.‡ They could go no farther. It was an hour to try their souls. A handful of rice constituted the

* David Zeisberger was a native of Moravia, in Germany, whence his parents emigrated to Herrnhut, in Upper Lusatia, for the sake of religious liberty. He was born in 1721. In 1738 he came to Georgia, where some of his brethren had begun a settlement, that they might preach the gospel to the Creeks. Thence he removed to Pennsylvania and assisted in the commencement of the settlements of Bethlehem and Nazareth. From 1746 he was for 62 years a missionary among the Indians. Perhaps no man ever preached the gospel so long among them, and amidst so many trials and hardships. He was one of the oldest white settlers in the State of Ohio. In the last 40 years of his life he only paid two visits to his friends in the Atlantic States. His last journey to Bethlehem was in 1781. He died at Goshen, on the River Muskingum, in Ohio, November 17, 1808, aged 87. Amidst all his privations and dangers he was never known to complain, nor ever regretted that he had engaged in the cause of the Redeemer. He would never consent to receive a salary. He spoke two Indian languages. Free from selfishness, a spirit of universal love filled his bosom. A more perfect character has seldom been exhibited on the earth.

† Loskiel, in his history, and Heckewelder, in his biographical sketches, both relate a wonderful draught of fishes made by Zeisberger, at Spangenberg's request, in water where fishes are not commonly found, and say that this saved the lives of the party. This incident has been often quoted by other writers. "It may have occurred," says Rev. Edmund de Schweinitz, the biographer of Zeisberger, "but there is no authority for it, either in Spangenberg's journal or in his original notes; hence I omit it."—*Life of Zeisberger*, page 137.

‡ Supposed to have been at some point in the Muncy Valley, not far from Port Penn.

remnant of their provisions. Faint and silent, the Bishop and his young companions waited to see what God would do; while Shikellimy and his son, with the stoicism of their race, resigned themselves to their fate. Presently an aged Indian emerged from the forest and sat down among them, opened his pouch and gave them a smoked turkey. When they proceeded he joined their party, camped with them at night and produced several pieces of delicious venison. They could not but recognize in this meeting a direct interposition of their Heavenly Father. The next day they reached Shamokin, where a trader supplied their wants, and the terrible journey was over.

On their way down the river to Shamokin they came upon a rattlesnake* nest amid the hills of the river. Spangenberg says, in his journal, that at first but few of the reptiles were visible, basking in the sun. No sooner, however, did they kill these than the whole neighborhood seemed to be alive with them, and a rattling began which was frightful. Snakes crawled out of holes, from crevices in the rocks and between loose stones, or darted from thickets and lifted up their heads above patches of ferns, until there was a multitude in motion that completely surrounded the travelers, who hastened from the spot. It was a place where the reptiles had gathered in autumn and lain torpid, coiled together in heaps, during the winter.

Zeisberger relates that he once met with some Indians who had found such a nest and set fire to the dry leaves and trees around it. The result was marvelous. First a terrific concert ensued of roaring flames and hissing, rattling serpents; and then these came rolling down the mountain side, scorched to death, in such quantities that they would have filled several wagons, while the air was laden with an intolerable stench.†

In the spring of 1744 the first aggravated case of murder in this part of the State occurred on the Juniata, when John Armstrong, an Indian trader, and his two servants, James Smith and Woodworth Arnold, were inhumanly and barbarously killed by an Indian of the Delaware tribe, named Musemeelin. The crime

*As they were traveling by the great trail to Shamokin, it is supposed that this den of snakes was encountered somewhere in the Muncy Hills.

†See *Life of Zeisberger*, pages 137-8.

was of such an atrocious and aggravating nature that a Provincial Council was held to take it into consideration, and it was finally resolved that Conrad Weiser should be sent to Shamokin to demand an explanation from the chiefs in the name of the Governor.

Mr. Weiser arrived at Shamokin May 2, 1744, and delivered his message to Alumopees, the Delaware chief, in the presence of Shikellimy and a number of prominent Indians.

Alumopees replied that it was true the evil spirit had influenced some of his tribe to commit the murder; that he was very sorry it had occurred, and had ordered the murderer to be delivered to the friends of the murdered men for punishment.

At the conclusion of the address Shikellimy arose and gave a full account of the tragic affair, which is very long and interesting. When the conference ended a feast was prepared, to which Weiser and friends were invited. There were about 100 persons present, and after they had, in great silence, devoured a fat bear, the eldest of the chiefs made a friendly speech, which was directed to the government messenger.

We come now to a point which marks an important epoch in the history of Shamokin—the building of the *first* house by white men. It was erected by Conrad Weiser for Shikellimy, who employed him to build it, and the event was the beginning of a new civilization at the junction of the two rivers. In Mr. Weiser's letter to James Logan,* dated September 29, 1744, he says:

SIR:—The day before yesterday I came back from Shohomokin, where I had been with eight young men of my country people, whom Shickalemy hired to make a Locke house for him, and I went with them to direct them. We finished the house in 17 days; it is $49\frac{1}{2}$ foot long, and $17\frac{1}{2}$ wide, and covered with singels.

That this was the first building after the English style erected

* James Logan was born at Lurgan, Ireland, October 20, 1674, of Scottish parentage. He received a good education and spoke three or four languages. While engaged in trade between Dublin and Bristol, William Penn induced him to come to America as his secretary, and he landed at Philadelphia in December, 1699. Penn invested him with many important trusts, which he discharged with fidelity. Although he never received the appointment of Governor of the Province, on several occasions he assumed the executive functions. He filled the offices of provincial secretary, commissioner of property and chief justice. He was the warm friend of the Indians, possessed uncommon abilities, great wisdom and moderation. He died at his country seat, near Philadelphia, October 31, 1751, aged 77 years and 11 days. —*Egle's History of Pennsylvania*, page 76.

at this place does not admit of a doubt. Almost 144 years have rolled away since that day. The building was no doubt constructed of logs notched at the ends, and covered by what was known among the pioneers as clapboards. For what purpose such a building was intended we are not informed, further than it was a "*locke house*." It is sufficient to know that it was ordered by the king, and in it he probably incarcerated some of his refractory Indian subjects.

At the time Mr. Weiser was building the house he informs us that the fever was very bad among the Indians at Shamokin, and five or six died while he was there. Alumoppees, the Delaware king, was prostrated for a long time, but finally recovered.

As early as 1744 a settlement was made on Penn's Creek, which falls into the river a few miles below Sunbury, on the west side of the stream. These settlers were the advanced pioneers of civilization. They were mostly Scotch-Irish, from the Kittatiny Valley, and they pitched their tents in the wilderness on the rich, inviting land about the mouth of the stream, and commenced to make improvements. They were hardy, industrious and determined, and well fitted to endure the sufferings and privations that must be met in a new country filled with painted savages and wild beasts. The names of a few of these settlers have been preserved. They are as follows: Jacob LeRoy, George Auchmudy, Abraham Sourkill, George Snabble, George Gliwell, John McCahan, Edmund Matthews, John Young, Mark Curry, William Daran, John Simmons, George Aberheart, Daniel Braugh, Gotfried Fryer, Dennis Mucklehenny and a number of others.

J. Martin Mack* and his wife were the first missionaries stationed at Shamokin. In his autobiography he thus speaks of their stay there:

In September, of 1745, my wife and I were sent to Shamokin, *the very seat of the Prince of Darkness*. During the four months we resided there, we were in constant danger, and there was scarcely a night but we were compelled to leave our hut, and hide in the woods, from fear of the drunken savages.

* John Martin Mack, born April 13, 1715, at Lysingen, in Wurtemberg, was a distinguished missionary among the Indians, and subsequently a missionary bishop among the negroes of the West Indies. He died June 9, 1784, while superintendent of the Mission in St. Croix.

David Brainerd visited Shamokin in the same year, reaching there the 13th of September, and in his journal writes:

The town lies partly on the east and the west shores of the river, and partly on the island. It contains upwards of fifty houses and 300 inhabitants. The Indians of this place are accounted the most drunken, mischievous and ruffian-like fellows of any in these parts; and *Satan seems to have his seat in this town* in an eminent degree. About one-half are Delawares, the others Senecas and Tutelars.

During this same visit he speaks of extending his journey to the Great Island and of the sufferings he endured. He had to lie out at night, and in order to get branches to make a shelter to protect him from the heavy dews he was compelled to climb a tree and cut them with his knife. He speaks of reaching a Delaware town (probably where Linden now stands), where he found many Indians drinking and drunk. He preached to them and a few listened with much earnestness. He then continued about eight miles further, to a small town of "Shauwanoes," where he spent an hour or two, and then returned to the Delaware town and lodged there. The next day he continued his journey down the river and finally reached Shamokin, almost worn out. It was his intention to have tarried longer on his mission, but illness prevented him, and he hurried home. He returned the following year, however, and had a much pleasanter time.

The Moravians labored with great zeal among the Indians, and succeeded in doing much good; and in order to obtain a better foot-hold at Shamokin they decided to establish a smith shop there. Ever since the introduction of fire-arms the smitheries of the white people had been in high repute among the Indians, and they were constantly visited by hunters and warriors to have their arms repaired. On account of the distance of these shops from the Indian country, Shikellimy applied to the Colonial government to authorize one to be set up at Shamokin. The Board, by the advice of Weiser, and the consent of the Governor, entered into negotiations with the Indians for that purpose, providing they promised to remain friendly. Accordingly in April, 1747, John Martin Mack was sent to Shamokin to confer with the Indians regarding the smithy. He was accompanied by Nathaniel, a Mohican convert. Mack was a fluent speaker in Mohican and Delaware, and James Shikellimy's wife translated from Mohican into Oneida. The following extracts from Mack's journal relating

to the result of the conference were transcribed from the original, on file in the Moravian archives at Bethlehem, by Mr. John W. Jordan, editor of the *Pennsylvania Magazine of History*:

APRIL 28, 1747. Shikellimy not at home.

APRIL 30. Visited a Shawanese, who and his wife, a Mohican, knew many of our brethren. In the afternoon all Shamokin was drunk, and Martin [Mack] and Nathaniel went into the woods.

MAY 1. They were visited in the woods by some Indians who were friendly. Towards evening Shikellimy and his son returned home. He invited and lodged us in his house.

MAY 2. Shikellimy went with his sons into the woods, kindled a fire and summoned us. They sat in a circle around the fire, and Shikellimy said: "Now propose."

"We are sent," said Mack, "by T'girhitonti (the Indian name of Bishop Spangenberg), and his brethren to speak words with Shikellimy and his council." (Gave a fathom of wampum.) "Brethren: T'girhitonti and his brethren remembered that they had promised to send you a smith at your request; we had selected one, and he and his things were all ready to come last year, but it was so sickly in all Pennsylvania; this and other things prevented. We now come to greet you, and to ask whether you still desire a smith? We love you; you are our brethren; we are desirous of aiding you. We also informed the Governor of your request and our wish to aid you. We think it would be well if the whole council would let us know its mind in this matter. Last of all we desire to let you know our conclusions, but, Shikellimy and brethren, we did not meet at home." (Gave a fathom of wampum.)

Shikellimy said: Good, he would convoke the council, but it was not necessary for the old Delaware King to be present; he was an inebriate and had nothing to say at Shamokin.

Hereupon Mack and Nathaniel withdrew, and Shikellimy convoked the councilors, and after a council of three hours they summoned the Moravians and had them join the circle. After awhile Shikellimy took Mack's wampum, held it aloft and explained its significance to the others. It was handled by all and they consulted over it. Then Shikellimy took it and said:

"My brother! T'girhitonti, we accept of your message as true." (Gave a string of wampum.) "I wish you would do what we want. We wish a smith; we need one; I have long wished for one. I will love him as my own flesh and blood. T'girhitonti! I wish him to come soon. He shall have a house and shop near mine, so that I can protect him against drunken Indians. T'girhitonti! the smith shall have a piece of land of mine, to support himself. T'girhitonti! we have also concluded that the Indians who have work done at the smithy shall pay." (Gave a second string of wampum.)

Then followed some general conversation, in which Shikellimy spoke of Zinzendorf and Anna Nitschman, who he had accompanied to Wyoming. The council then dissolved. It consisted of Shikellimy, his three sons and three other Five Nation Indians. No Delawares were allowed to be present. James Shikellimy's wife, a Mohican, was interpreter, and is well acquainted with Brother Mack's wife.

MAY 3. Martin Mack and Nathaniel set out for Bethlehem.

About this time Bishop Spangenberg wrote: "Shikellimy is now chief over *all* the Indians from Shokokin to Onondaga. The Delawares have no king any more and are likely not to have any. The Five Nations have given all over to Shikellimy."

In June Joseph Powell* and John Hagen, with David Bruce, set out for Shamokin to make final arrangements with Shikellimy. Their instructions were written in Mohawk and wampum was taken along to be used in confirming the contract. Powell and Hagen were to build the house, and in it was to be the smith shop. When all was settled the smith and his wife were to be sent up, and Hagen and his wife were to remain as missionaries in charge.

They reached Shamokin June 11, 1747, and camped under a beech tree near Shikellimy's house. The old king welcomed them, as did his sons and other Indians. He then took them to his own house, where his sons arranged seats for them, by spreading out bear skins. Around the Moravians were seated Shikellimy and his councilors. Hagen told them of the object of their coming and read his instructions in Mohawk, which all said they understood. Finally he gave them the wampum, which gratified them very much. Shikellimy said that he would give the missionaries horses to drag the logs to the site of the house, and he at once went out with them, and some twelve paces from his house, he pointed to the place where they might build the house and smithy, and also several acres towards the Susquehanna which they might fence and till.

June 21st Bruce returned to Shamokin with Christian Henry Rauch. On the way up he purchased the iron, etc., for the smithy, at Lancaster,† which was transferred to Harris' Ferry. The

* Joseph Powell was an itinerant missionary, born in Shropshire, England, in 1710, and died September 23, 1774, at Wechquadrach, Connecticut, where, in 1859, the Moravian Historical Society erected a monument to his memory. He was great-grandfather of Joseph Powell, of Towanda, who ran for State Treasurer on the Democratic ticket, in 1883, against William Livsey, but was defeated.

† Justice Smout, of Lancaster, made a present to the smithy of a bench vise. The following stock was also purchased: Fourteen flat and half-round files, seven files, one large three-square file, one large four-square file, one pair smiths' pincers, iron wire, one grindstone, one hammer, one tew iron, one old vise, rosin, brimstone, glue, one gimlet, one bench hammer, three small round hatchets, 112 pounds of iron and 137 pounds of steel.

Indians went down in canoes, loaded the anvil, iron and tools, and paddled back to Shamokin. In passing over some ripples, seven and one-half miles above the ferry, the canoe in which was the anvil upset, and it was lost, but was subsequently recovered.

The house built by the Moravians was 30x18 feet, with an upper room. Some land was then broken and turnips planted.*

Anton Schmidt,† the blacksmith, arrived and was introduced to the Indians assembled in council as the blacksmith of the village. The Indians gave him the name of *Rachastoni*, but we are not informed as to its meaning.

Under date of July 20, 1747, Conrad Weiser wrote to Richard Peters, concerning some of the principal Indians: "Alumoppees‡ would have resigned his crown before now, but as he has had the keeping of the public treasure—that is to say the council bag—consisting of belts of wampum, for which he buys liquor, and has been drunk for these two or three years almost constantly, and it is thought he won't die as long as there is one single wampum left in the bag. Lapapitton is the most fitted person to be his successor. He is an honest, true hearted man, and has very good natural sense. He is a sober man, between 40 and 50 years of age. He is well esteemed among his country people and others, but whether or not he will trouble himself with public affairs is a great question. He has lived retired for these several years with his family."

*Shikellimy was very fond of turnips and was always grateful when a few were presented to him. The "patch" was often robbed by "bad" Indians.

† Brother C. H. Rauch, who escorted the smith, Brother Anton Schmidt and wife, and the wife of John Hagen, to Shamokin, where they arrived August 3d, states: "Was surprised to see the beautiful house built by Powell and Hagen in so short a time—much quicker and better than the one Conrad Weiser had built for Shikellimy, at the order of the Governor."

‡ Alumoppees, or Sassoonan, was king of the Delawares as early as 1718. In 1728 he removed from the Delaware River and took up his residence at Shamokin. In June, 1747, Conrad Weiser reported that "Alumoppees has no successor of his relations, and he will hear of none so long as he is alive, and none of the Indians care to meddle in the affair. Shikellimy advises that the government should name Alumoppees' successor and set him up by their authority, that at this critical time there might be a man to apply to, since Alumoppees has lost his senses, and is incapable of doing anything." As Alumoppees robbed the Indian treasury, his is the first recorded case of official defalcation on the Susquehanna. He died in 1747, and was buried at Shamokin.

August 18th Rauch returned to Bethlehem and reported that the missionaries apparently were much beloved by the Indians, who treated them differently from other whites.

The building of the smith shop was an interesting event and greatly excited the curiosity of the Indians. An extract from the journal of John Hagen, now preserved in the archives at Bethlehem, is given herewith:

JUNE 1, 1747. Began to cut timber for the house.

JUNE 3. Staked off the house, 30 x 18.

JUNE 4. Laid the sills. Shikellimy helped us in person.

JUNE 5. Began to set up the frame.

JUNE 7. Some 17 Delawares came here to-day on their way to war against the Catawbas. When we had retired to rest they came to us in our house to acquaint their idol of the war. The idol is a pestle, on which a human head is carved. They made a great uproar with music and dancing. Whenever one of the party uttered a complaint against the Catawbas he slashed into the god with his hatchet, in order to express his opinion.

JUNE 8. Laid the beams.

JUNE 9. The warriors left. Shikellimy's sons went along. Food scarce. The Indians hunt *wurzel grass*, etc., for food—a plant which, if uncooked, is a deadly poison, but if cooked with ferns it is good eating.

JUNE 10. Busy. Visitors plenty, but no help.

JUNE 13. Done blocking up. Shikellimy went in a canoe to Harris' Ferry for provisions for himself. Began to sow our turnips.

JUNE 15. Cut a tree for shingles and made some. A trader passed through. He made the Indians drunk and cursed us.

JUNE 16. Made shingles. Drunken Indians wanted to quarrel with us. Shikellimy's wife, who was also drunk, interfered in our favor.

JUNE 18. Made shingles and cut a door into the house.

JUNE 22. Commenced shingling the house.

JUNE 23. Shikellimy returned and was astonished at the work we had done.

JUNE 24. Moved into our house, as enough of the roof was on to keep dry. A drunken Indian, on behaving ugly to us, was bound, as is the custom here.

JUNE 28—Sunday. Rested. On telling Shikellimy we did not work on this day, he left, put on his kingly robes and returned.

Under date of October 17th, he notes in his journal: "Shikellimy, at this date, is emperor over all the kings and governors of the Indian nations on the Susquehanna."

September 11th Christian Frederick Post* was sent to visit the missionaries and to assist in clearing more land for planting, and

* He was born at Conitz, in Polish Prussia, and was a distinguished missionary among the Indians, with whom he was connected by marriage. His first wife was Rachel, a Wampanoag, baptized February 13, 1743, and died in 1747, at Bethle-

to fence it. He also brought a hat along for Shikellimy, who had lost his while helping to transport the smithy tools from Harris' Ferry to Shamokin.

News had reached Bethlehem of the death of Hagen, which occurred on the 16th, of fever. On the way up Post took the fever at Tulpehocken. This induced George Loesch to accompany him. When they reached Shamokin they found the smith and his wife, and Hagen's wife, all sick and helpless in bed. They at once set about making preparations to bury Hagen* the next day. Anton Schmidt, Post, Loesch and an Indian dug the grave and buried him in the turnip patch near the fence. Many Indians were present at the funeral, and they were so affected that they shed tears. Shikellimy and other Indians were also sick and several died of the fever. Hagen was sick eight days. He was the first Moravian to die on the Susquehanna. J. Martin Mack succeeded him as resident missionary.

This same month David Brainerd visited Shamokin and found Alumoppees† still living, although he was supposed to be at the point of death when he was there in May. He died, however, in October, 1747, and Conrad Weiser wrote that Lapapitton was the best man to succeed him, but he declined, because he was afraid he might be envied, "and consequently bewitched by some of the Indians."

On the 6th of October, 1747, Conrad Weiser writes that he set out for Shamokin and arrived there on the 9th. He was surprised to find Shikellimy so ill that he could scarcely stretch out his hand to bid him welcome. His wife and three sons were also very sick. One of his daughters and two or three of his grandchildren were

hem. In 1749 he married Agnes, a Delaware, baptized by Cammerhoff, March 5, 1749. She died in 1751, at Bethlehem. His third wife was a white woman. Post eventually left the service of the Moravian Church. He died at Germantown.—*Life of Zeisberger*, page 121.

* John Hagen came from Brandenburg. In April, 1740, he was sent to Georgia to missionate among the Cherokees. He returned to Bethlehem in 1742. September 19th, of the same year, he married Margaret, daughter of David Dismann, of Providence Township, Montgomery County. He labored among the Delawares, the Susquehanna tribes, and the Mohicans of New York. His age is unknown.

† Some time in 1731 *Alumoppees* assassinated his nephew, *Sam Shakatawlin*, at Shamokin, by stabbing him to the heart with a knife, while in a drunken brawl. He was his presumptive successor, and he became very jealous of him.

also suffering from the fever. A few days before his arrival three out of the old chief's family had died—Cajadies, his son-in-law, who had been married to his daughter for fifteen years, and considered the best hunter among all the Indians of the place; also his oldest son's wife and his grandchild. Mr. Weiser continues: "Next morning I administered the medicines to Shikellimy and one of his sons, under the direction of Dr. Thomas Græme, which had a very good effect upon both. Shikellimy was able to walk about with me, with a stick in his hand, before I left Shamokin, which was on the 12th, in the afternoon."

In November Post returned to Shamokin on a visit. He found Shikellimy very friendly, but he was much distressed on account of the death of his wife, which occurred on the 7th of November. He and his sons buried her, and as a mark of respect fired rifles over her grave.

In January, of 1748, Bishop J. C. F. Cammerhoff* and Joseph Powell set out from Bethlehem to visit Shamokin. Their journey at that time of the year was a perilous one, owing to the snow and high water, and both narrowly escaped drowning. An extract from their journal, by Mr. Jordan, reads as follows:

JANUARY 15, 1748. Concluded to consult with Shikellimy about the smithy, and appointed the afternoon for the interview. Asked him to dinner, which he deemed an honor. Later he summoned his councilors to our house. There were present Shikellimy, his two younger sons and Logan's wife, who was to act as interpreter through the Mohican tongue. His oldest son was sick—was unable to be present. Mack's wife translated my words into Mohican, and Logan's wife this into Shawanese and James Shikellimy into Oneida for his father.

Shikellimy said: "Don't take it amiss, my brethren, that I speak first. You said you wished to tell me and my brethren words, but first I must tell you something. My brethren, don't take it amiss that the smith at Shamokin, up to this time, has not had more meat to eat. I have been sick, and also my sons and their children, and many of them died. If we had been well and able to go on the hunt, then the smith and his wife would have had more to eat."

We replied: "Shikellimy, my brother! T'girhitonti, my brother and your brother,

*John Christoph Frederic Cammerhoff was born near Magdeburg, Prussia, July 28, 1721, and arrived in America in 1747. He was a remarkable man. A graduate of the University of Jena. He was a bishop at the age of 25 and a divine of rare scholarship. During his labors of only four years among the Indians he did much good and baptized eighty-nine. He died April 28, 1751, at Bethlehem, from the effects of hardships endured during a journey to Onondaga through the wilderness. —*Life of Zeisberger*, page 182.

heard of your great sickness; we sympathized with you, and we rejoice to see that you are convalescent. T'girhitonti, your brother, wishes you good health." (This pleased him exceedingly.) "Shikellimy, my brother! My brother, the smith, and his brethren at Shamokin are not displeased, for they had as much meat as was necessary; and T'girhitonti and his brethren are not displeased, and rejoice of your kindness towards the smith."

Shikellimy said: "So far the smith has taken deer skins in exchange for his work; cannot he take also raccoon, fox, wild cat and other skins, so the smith can be paid for his work?"

"Shikellimy, my brother! T'girhitonti and his brethren are no traders, they don't traffic in furs, for that is not their business; hence the smith cannot take all kinds of skins. The deer skins T'girhitonti and his brethren use for their people to make breeches, caps, gloves, etc.; the smith must take deer skins. But, as T'girhitonti loves you and your brethren, the smith shall sometimes take otter, raccoon and fox skins, as such skins are useful to us. He will not deliver the work until it is paid for, else he be cheated."

Shikellimy said: "I always said that the smith should trust no Indian, but as soon as he mended a gun he should keep it until it is paid. Why did he trust? I knew he would be deceived."

"Shikellimy, my brother! the smith loves the Indians, and hence he trusted them. For when Indians came to him with their broken guns, he did not want to send them away to get skins first, thus causing them to lose several days of the hunt—hence he trusted them. But he finds he is being cheated and he is unwilling to trust any more."

Shikellimy said: "Cannot the smith also take bear and elk skins for his work?"

"He can take as many bear skins," we replied, "as are brought; also the skins of the elk; but it is better if he is paid in deer skins, for T'girhitonti and his brethren are no traders."

"Shikellimy said: "Now, my brethren, I have said all I had to say, and I thank you for your answers; now you can speak."

"T'girhitonti," said I, "and all his brethren send greetings to you, brother Shikellimy. I send you this my younger brother [Cammerhoff] to greet you, to tell you of my joy that you are again well, for I love you tenderly, Shikellimy. Johanan (Zinzendorf's Indian name), who is over the great water, so sent my younger brother over the great water to greet you and your brethren, and to tell you he loves you."

"Shikellimy! I sent the smith here, who I love, to work for you, and I rejoice that you all love him. Continue to do so."

"Shikellimy, my brother! I need my brother Mack and his wife at Bethlehem, for she will soon be confined." (About this they spoke much to each other.) "I send my brother Powell to live with the smith and to help him. I love him, and do you also love him." (Here they smiled at Powell.)

"Shikellimy, my brother! you said you would give the smith and his brethren more land to plant corn, pumpkins and turnips. Do as you said, and give them wood, so they can split rails and fence it in before planting time."

"Shikellimy, my brother! we are delighted to hear that you will visit us again in Bethlehem, and if you bring along your son James and his Mohican wife, and your other sons, they will be heartily welcome. I have now said all I had to say, and thank you for your attention. You are at liberty to reply if you have anything to say."

HISTORY

OF THE

WEST BRANCH VALLEY.

It is proposed to publish a revised edition of the History of the West Branch Valley of the Susquehanna in monthly parts, of forty pages each, of which this number is a sample. An effort will be made to complete it in twelve numbers, and the scope of the work is set forth in the title on the first page of the cover. It is proposed to make the new edition much more exhaustive and interesting than the first, which was published thirty-two years ago. There will be illustrations of Indian antiquities, drafts of manors and surveys, and a large lithograph of Fort Augusta. As a limited edition of only 800 copies will be printed, those desiring the work are requested to order it direct from the publisher. Terms, \$3 in advance.

Address,

JOHN F. MEGINNESS,
Williamsport, Pa.

ADVERTISEMENTS.

THE HISTORICAL JOURNAL BOUND. The first volume of **THE HISTORICAL JOURNAL**, which was completed with the April number, 1888, has been elegantly bound in cloth with morocco back and corners, and appropriate gilt lettering. It makes a compact book of 400 pages, with a full index. Among the leading and valuable articles it contains may be mentioned the biography of Rev. John Bryson, the journal of Samuel Maclay, written while he was surveying the Susquehanna and Allegheny rivers, in 1790, with Timothy Matlack and John Adlum. It is a quaint and exceedingly interesting narrative. Then follows an exhaustive history of the Presbytery of Northumberland, written by Rev. Joseph Stevens, D. D. There are many other historical and biographical sketches of deep interest and great value. Copies mailed, postage paid, for \$3. Address John F. Meglinness, Williamsport, Pa.

A FEW COPIES OF SAMUEL MACLAY'S JOURNAL, written while surveying the West Branch, Sinnemahoning and Allegheny rivers in 1790, for sale at this office. It is printed on heavy antique paper, with rubricate title page and handsomely bound. It is a curious book and valuable to public and private libraries, and literary persons. Sent postpaid on receipt of \$1.50.

PENNSYLVANIA GENEALOGIES, Scotch, Irish and German, by W. H. Egle, M. D., State Librarian, Harrisburg, 1886, pp. 720, octavo. Indexed in detail. The result of fifteen years' conscientious and laborious research. Price \$10, bound in cloth, gilt top, uncut edge. Address the author.

THE WESTERN ANTIQUARY, or Note Book for Devon, Cornwall and Somerset, published monthly at Plymouth, England, by W. H. K. Wright, F. R. H. S. It is a valuable repository for local history in that part of England, and is now in its seventh volume. The editor devotes unremitting care to his work. Subscription price, 8 shillings per annum.

MEN OF MARK OF CUMBERLAND COUNTY, from 1776 to 1876, by Rev. Dr. Alfred Nevins. Contains biographical sketches of 124 prominent men, with fifteen portraits on steel and a number of wood engravings. An invaluable book for any public or private library; 453 royal octavo pages; strongly bound. Sent postpaid on receipt of \$3.

THE HUGHESVILLE MAIL. Established in 1874; \$1.25 a year in advance. The only Democratic newspaper published in the lower end of Lycoming County. H. H. Rutter, editor and publisher. The Mail is a progressive journal and wide awake to the interests of Hughesville and vicinity. An excellent advertising medium.

GAZETTE AND BULLETIN, Daily and Weekly. Published by the Gazette and Bulletin Publishing Association, Charles E. Fritcher, Manager. The Daily is the leading morning Republican paper in the Sixteenth Congressional district. Daily, \$6 per annum; Weekly, \$1.50. The latter was established in 1801, and is the oldest paper in the West Branch Valley. Complete Job Office attached. Book, pamphlet and law printing a specialty. Careful attention given to binding and the manufacture of fine blank books.

FOR SALE—A few copies of Maynard's History of Clinton County, Pa., by townships, 228 pages. The best ever written. Now out of print. Neatly and strongly bound. Sent postpaid for \$1.25. Address John F. Meglinness, Williamsport, Pa.

JOHN M. DEAN & COMPANY, Dealers in Books, Stationery and everything pertaining to the trade. Books on Science, Literature and History at very cheap rates. Large stock of wall paper, all patterns and prices constantly on hand. Northwest corner Market Square, Williamsport, Pa.

PENNSYLVANIA GRIT, The Leading Sunday Newspaper, and the largest circulation in Central Pennsylvania. Agents wanted in every town where **PENNSYLVANIA GRIT** is not now being sold. First-class Job Printing Department in connection with the paper. Grit Publishing Company, Williamsport, Pa.

THE GERNERD SPRING BED, invented by J. M. M. Gerner, of Muncy, Pa., excels anything of the kind now in use for ease and comfort. It consists of 63 steel springs, connected by a combination of 124 spiral coils and 60 chains, so arranged on a light frame of hewn wood as to combine every advantage a spring bed can have. Does not get out of order; is noiseless and very elastic. Address A. H. Heilman & Company, Furniture Dealers, Williamsport, Pa.